as it were, opened up in his life, and the past appears to recede from him into the limbo of the forgotten. "Nothing could have been more odd than Strether's feeling at that moment, that he was launched in something of which the sense would be quite disconnected from the sense of his past, and which was literally biginning there and then."[2] He finds himself in tune with the life in Europe, and feels that he is young once again. "'He had never expected - that was the truth of it - again to find himself young, and ail the years and other things it had taken to make him so were exactly his present arithmetic/'[3] Strether's consciousness opens out in all its sensitive fulness responding to the myriad impressions of life in Europe and reflecting on the significance of these impressions. For tha first time in his life, the middle-aged Strether tastes the thrill of involvement in experience. Neither favoured by fortune, nor supported by success, poor Strether, who had lost both his wife and his only child, reflects in anguish and sorrow on his misfortunes and failures. To the people of WooMett he is known only as the editor of a magazine. *Review,* subsidized by Mrs. Newsome. What pains him deeply is not so much the memory of a tragic and unsuccessful past as the loss of life, which has left him a pathetic waif on the banks and shoals of time.

Strether has become a convert to the creed of life, and he believes that the cup of life must be drained to its very dregs in order that perception might grow into a vision of life. Once he is in Europe, he is rejuvenated at the very thought of the limitless possibilities there for a fully 'lived' life. In the episode of Gloriani's garden-party, Strether advises little Bilham to live all he can/ without himself fully comprehending the inestimable value of experience by reason of his own unfamiliarity with it. He believes in the benefits of experience and therefore welcomes it without any fear. In Woollett he had been denied of opportunities for experience, and thereby of an expansion and enrichment of his consciousness. The reluctant adolescent that

he had been in his American milieu, he now prepares himself un-
reservedly to play the role of a willing adult in the European ethos.

The Woollett morality equates enjoyment with evil, and hence
forbids experience as a contimination of life. It is Strether's faith
that Bilham should not indulge in moral anarchy but that he should
achieve moral growth through experience. Experience is not a gross
thing to be shunned in the scope of action, or some undurrent wealth
tff life to be accumulated like an^unused miser's hoard, butfratber to be